

*Historical and Devotional  
Outline of the  
Chishty Sufi Order  
&  
The Great Sufi Saint  
Khwaja Moinuddin Chishty  
of Ajmer*

*By  
Mahdi Hasan Moini Chishty*

*With Foreword by  
Syed Fazlul Mateen Chishty*

CHISHTY BENGAL

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## **PUBLISHERS NOTE**

Sahibzada Syed Fazlul Mateen Chishty of Ajmer is a direct descendant of Khwaja Gharib Nawaz Ajmeri (RA) and is a living saint. He is the epitome of the Chishty way of life and divine knowledge. Among his many credits is the revival of the Moini Chishty order and he has reignited many hearts with the fire of his divinity and simplicity. He has a very large number of mureeds all over India and abroad and many khalifas. His way of "Chishtiyat" in modern times is a living example of the flexibility and adaptability of Sufi life and is a strong proof that the Deen of the Prophet (SAWS), which transcends times and ages, has been brought down with high fidelity to this day by the Sufis, as they were assigned to do.

Mahdi Hasan Moini Chishty is the first Western Khalifa of Sahibzada Syed Fazlul Mateen Chishty, and these two articles were written by him some years back. During my last visit to Ajmer, Sahibzada Syed Fazlul Mateen Chishty Sb, from his vast library at Ajmer, gave me the above articles for publishing and his permission to translate his foreword into English. I hope this presentation will serve to fortify the faith of its readers as it has done to me during the endeavour.

Zafar Abbas Khan Moini Chishty





**SAHIBZADA SYED FAZLUL  
MATEEN CHISHTY**

## **FOREWORD**

The Chishty Sufi Order arrived in India before all other Sufi orders. Congenial conditions were created for the arrival of this Order. The foundation of this Order in India and its prime work was done by the illustrious and illuminous beacon of this Order, Khwaja of all Khwajas, the Sultan of Hind, Helper of the Prophet (SAWS), Grant of the Prophet (SAWS), Khwaja Moinuddin Hasan Chishty Sanjari Ajmeri (RA).

Khwaja Moinuddin Chishty Ajmeri (RA) arrived in India during the reign of the famous Chouhan king, Maharaja Prithviraj and took up residence in Ajmer. His arrival in India transformed this land fraught with slumber, internecine strife and casteism. His arrival was not only a massive spiritual boon for the people of India, but his simple and



exemplary lifestyle, teaching and guidance by practical example and his overwhelming personality drastically changed the social order in India.

Today, we Indians in this developed new age, talk of brotherhood, mutual collaboration and equality, but the real foundations for the above were laid 800 years back at the hands of the Khwaja by his exemplary life. Even in the writings of respected Hindu scholars who write about the life and times of the Khwaja in the historical perspective of the age, we see the picture of the dreams of today. Those who wish to see unity, equity and brotherhood in practice can come to witness the same at the dargah of the Khwaja today, even after centuries have passed since the times of the Khwaja.

It is not an easy task to change hearts of people in foreign land, with unfamiliar language and customs, who have an adverse mindset and alien

lifestyle, and to mould them to adopt a particular way of life and religion. It is the need of today that we, aside from his miracles and charisma, also look at the other shining aspects of the life of Khwaja.

It will become evident that his epoch changing and historical personality was definitely endowed with a superlative intellect, immense capabilities, intense devotion and sublime capacity of fearlessness and struggle. His supreme patience, steadfast faith, passion for serving people, sincerity and sacrifice would stand out in his successful life. We may find only a few similar personalities in the history of Islam, who can be compared with the Khwaja.

**Sahibzada Syed Fazlul Mateen Chishty**

**Gaddi Nasheen, Dargah Sharif, Ajmer**

Translated by  
Zafar Abbas Khan Moini Chishty

## **HISTORICAL AND DEVOTIONAL OUTLINE** **OF THE CHISHTY SUFI ORDER**

*By Mahdi Hasan Moini Chishty*

India has been a land of Sufi influence ever since the Muslim conquest, or even before. The history of the Sufi transmission throughout India began with the establishment of the Chishty and Suhrawardi monasteries at the end of the twelfth century. The Chishty order made its base Ajmer founded by Saint Moinuddeen Chishty; the Suhrawardi in Multan, by Saint Bahauddeen Zakareeya.

Late comers were the Qadri and Naqshbandi lineages which spread in the fifteenth and sixteenth centuries. The former was introduced by Mohammad Ghous and the latter by Mohammed Baqi Billah. All these orders are considered to be orthodox due to the emphasis they attached to the Islamic Law (shariah).

The Chishty order has always been the most popular in India; its monasteries and shrines have provided loci of social, cultural and religious activities. Its name derives from a village in Medieval Khurasan (present day Afghanistan) near Herat. A group of ascetics founded a centre there for spiritual training and education in Chisht which enjoyed great prosperity; those deriving from this organization later became known as "Chishtys". Saint Abu Ishaq Shami



was the first to acquire this epithet and is hailed as the founder of the Order.

The seeds of "Chishtia" were soon sown in Indian soil by the most outstanding figure in the annals of Islamic mysticism: the Great Saint Moinuddeen Chishty. The earliest monasteries were established in modern day Rajputana, Uttar Pradesh and Punjab. Saint Moinuddeen was based in Ajmer and his disciple Saint Qutubuddeen in Delhi — Hamiduddin Nagori went to Rajasthan, and a list of others established rural communities. At first their influence was limited to northern India but by the succession of Saint Fareeduddin, some fifty years later, there were Chishtys all over India. Notable at that time was Saint Nizamuddeen who later established himself in Delhi to continue the work of Saint Qutubuddeen.

By the time of Saint Nizamuddeen's successor, Saint Nasiruddeen, de-centralisation was occurring as numbers of provincial monasteries grew. This was due largely to the unsuccessful attempt by Sultan Mohammad bin Tughlaq to change his capital from Delhi to the south of India (Deccan). Subsequently, many Sufis migrated, but Saint Nasiruddeen flatly refused to leave Delhi. As events unfolded, the move was a blessing in disguise as Sufism spread all over southern India (Deccan, Gujarat and Malwa), then to the east (Bihar and Bengal).

Direct successors in this lineage were: Kamaluddeen Allamah, Shaykh Sirajuddeen, Shaykh Ilmulhaq, Shaykh Rajan, Shaykh Jamman, Hasan Mohammad, Shaykh Mohammad, Shaykh Yahya Chishty Madanee, Shah Kaleemallah, Shah Nizamuddeen, Shah Fakhruddeen, Nur Mohammad, Shah Sulayman, Shah Allah Bakhsh, Miya Mohammed Haneef and those living today: Fazlul Mateen and Mahdi Hasan.

These and other spiritual leaders in related Chishty genealogies carry on the ways of the earliest Sufi communities who worked to develop the spiritual and moral culture of the local peoples this was for the Chishtys the highest form of worship. Hospitality and service were emphasised, and kitchens fed the initiate and lay public alike. In a Sufi treatise it is written: "if someone visits a living man and gets nothing from him to eat, it is as if he has visited the dead". If nothing edible were available, the Shaykh would at least offer water to his visitor. All expenses were met from "unasked-for-offerings" (futih).

The Chishtys avoided political involvement and preferred to build monasteries outside city walls unlike the Suhrawardis, many of who took government posts. Royalty were often discouraged: Saint Fariduddeen told his disciples to concentrate on their enlightenment and not pay any attention to



princes; Saint Nizamuddin throughout his life refused the visits of India's rulers (there were seven during his lifetime). He told his most beloved disciple, Amir Khusro, who tried to persuade him to receive a visit from a king: "my house has two doors - if he comes in the front I shall leave through the back". Furthermore, in his certificate of succession he wrote: "do not accept any stipend from kings and officials as it is not permitted to a dervish" (spiritual master).

Due to the height of their spiritual power, no regent dared to persecute the saints through fear of divine retribution. Far from opposing the Sufi saints, they frequently paid homage at shrines to seek divine help and guidance in all humility, and quite often upon fulfilment of their desire donated money or land to the shrines. For example, Emperor Jahangir wrote in his diary: "Concerning some affairs, I had solemnly vowed that if they were achieved I would have a gold parapet erected round the shrine of Saint Moinuddeen". It was completed in 1626 AD. Sultan Mahmood Khilji constructed a mosque in the shrine in 1455 AD, and an endless list of donations of property, land, restoration, treasures etc. continued up to the demise of the Moghul Empire some hundred years ago.

Unfortunately, some Sufis became landlords due to the gift of land from Emperor Akbar the Great to descendants of the saints. He sought allegiance from

these communities, who had given him no special reception during previous visits, in conformity with Sufi precepts. Many of those responsible for the running of the shrines exchanged their rosaries for land deeds which caused a decline in the overall purity of the Chishty mission. The worst was yet to come: upon the disappearance of the Moghul Empire, the shrines, which had now grown in size and prestige, lost their patronage and source of maintenance. Private patrons came to the rescue, but a large number of them migrated to Pakistan after its establishment in 1947.

To the dismay of the living Sufi saints of today, some modern day blood-descendants of the Sufi saints run the shrines, and prey on visitors for the living expenses of their family members (which they claim to be an hereditary right) in addition to the charitable causes for which donations are normally received. However, the authenticity of spiritual life in this community is guarded by the "spiritual" successors in lineage of the Sufi saints according to the original traditions. Of course, a saintly successor may also be a "blood" relation, but he must be elected on the basis of his own "spiritual" qualities.

It must not be forgotten, however, that the shrine is the abode of the Sufi saints' final union with God. Here, devotees strengthen their links to the spiritual guides and mediators of divine benefice who help us



to join our souls with our Creator; personal discipleship and lineage links can be made anywhere in the world through initiation.

What is essential to this mystic transmission of spiritual power cannot be explained or taught: it can only be reached by immediate experience for initiates, leading to inward transformation and ecstasy. Any disciple, through exertion and practice under a Spiritual director (shaykh) may rise in the spiritual "stages" (maqamat) of nearness to God. The "state" (hal) depends not upon the devotee: it is a gift of God which leads ultimately to union with Him.

The Chishtys are well-known for their use of spiritual music to arouse mystical love. To become a dynamic force of "maqam" and "hal", it must be cultivated spiritually and aroused emotionally, for which purpose the music contains the repetition of Divine names (zikr), sayings of the Prophet (ahadith), mystic poetry of various genres, and other ritual elements. Listening (Sama) may last from a few minutes to several hours, provided it does not disturb devotees' other devotional practices. The musicians (qawwals) have a hereditary right to perform; some can trace a lineage back to the twelfth century, when Saint Moinuddeen is said to have attended "sama" every evening. His successor Saint Qutubuddeen died in the state of "hal" after a Sama.

Although criticised by some Islamic scholars, since there is no mention of music in the Quran, there is no doubt that spiritual music serves to enhance "zikr" with a powerful rhythm and melody, so causing an ecstatic response in the devotee. Conducted in a Sufi assembly under the guidance of a spiritual master, the disciple may attain a higher spiritual state or stage. Thus, "Sama" is of the highest devotional importance for the Sufi, for which he assiduously prepares himself. It is not a vehicle for sensual pleasure or fun for the lower self (nafs).

The quest toward an understanding of "sama" takes us back to the prayer cell of the Sufi saint; the seeker finds instruction in his example and connects with him in the ancient initiates' tradition. To carry on the lineage and authority of the early Sufi saints in India, the adept must endeavour to fuse Sufi teaching and Sufi experience. Through the arousal of divine love (muhabbat), the tarnished mirror of the human heart can be polished to reveal our divine origin, and the oneness of ourselves and our Creator. The pure Sufism of the great Saint Moinuddeen is sadly in decline, but I pray that through our effort it may be revived. As the Persian poem of praise (manqabat) in memory of Saint Moinuddeen, composed about four hundred years ago, goes

"As long as the sun and moon shine bright;  
May the Lamp of Chishtys be alight." Amin.

## **HE GREAT SUFI SAINT MOINUDDIN CHISHTY OF AJMER (INDIA)**

*By Mahdi Hasan Moini Chishti*

Saint Moinuddin was the fourteenth descendant of the Prophet Mohammad, born at Siz (near Herat) in Iran. Contrary to the opinion of some other historians, he lived from 1135 to 1235 A.D. In the latter part of his life he became known as "GHARIB NAWAZ" ("Guardian of the Poor"), through his benevolent treatment of the underprivileged. He was born at a time of revolutionary strife when Tartars were looting the whole of Persia, the Batinias were causing subversion within society, and holy men were being slaughtered.

At the age of fifteen, Gharib Nawaz lost his father, followed within only a few days by his mother. One day soon after, Majzub Ibrahim (Qandozi) visited his garden and was offered some fruit. He took some chewed pulp from his mouth and fed it to Gharib Nawaz at which, it is said, he experienced a sudden illumination. He thereupon sold his inheritance of a garden and water-driven flour mill, and donated the proceeds to the poor. He then sought acceptance as a student of the great sage-scholars of Samarqand and Bokhara (present day Kazakastan and Uzbekistan).

After seventeen years of exertion in study and devotion, he gained a reputation as an eminent and learned man. Instead of assuming prestige and comfort as a religious leader of society, he sought further knowledge of God. After some searching, in 1167 AD at the age of thirty-two, Gharib Nawaz became a disciple of Saint Uthman of Harvan, whom he served for no less than twenty years. At the end of this period, the master made Gharib Nawaz his successor, expressing his pride in the degree of his devotion. He also advised him never to ask a boon of anyone and not to dwell inside any town. Kissing his disciple's forehead, he bade him adieu.

Gharib Nawaz's next step was the performance of pilgrimage at Mecca. Some historians maintain that he taught the prophetic traditions (ahadith) in Medina. It is widely known that he saw his ancestor, the Prophet Mohammad in a dream, who ordered him to go to India and remain there. After travelling years on foot he finally settled at Ajmer in the North of India. On the way he passed through Baghdad, Hamdan, Tabriz, Asfahan, Khirkan, Ustrabad, Herat, Subzwar, Balkh, Ghazni, Lahore and Delhi (present day Saudi Arabia, Iran, Afghanistan, Pakistan, and India). Accompanied at first by only his cousin and disciple, Saint Fakhruddin, by the end of the journey forty disciples had joined him. Wherever he stayed people thronged around him- between Delhi and Ajmer



alone, seven hundred people sought acceptance as followers.

It is widely reported that his glorious spirituality and the force of his charisma and wisdom was such that nearly every person he met became his devotee. Despite the fact that Ajmer was the capital of Maharaja Prithviraj, a hostile warrior-king feared throughout northern India, Gharib Nawaz carried out his mission dauntless. As the number of devotees grew, so too did the enmity of the Maharaja, especially due to the conversion to Islam of some of his senior officials. The king ordered Gharib Nawaz to leave his kingdom to which the Saint threatened to depose him. Persecution followed, but not for long. An army led by the Afghani King Shahabuddin (Ghori), although outnumbered three to one on the battle field, inflicted defeat on the Maharaja and took control of his kingdom.

Some commentators maintain that King Shahabuddin had seen a saintly spiritual guide in a dream, telling him to attack and promising him sure victory. When subsequent to his victory, the king heard of a famous Saint's presence in the area, he went to pay his respects, only to recognise him from his vision. Under now more favourable conditions, Gharib Nawaz sent his disciples to all parts of India and beyond, to propagate his message of social justice (including the equal treatment of women, which was

revolutionary at that time), peace, and spiritual fulfilment for all. He impressed on the people the value of developing peace and harmony through friendship, trust and true spiritual love — only this, he taught, would lead to the rescuing of the miserable and destitute — hence his appellation “Guardian of the Poor”.

The Great Saint's advent in India was neither motivated by lust for power nor worldly gain. He lived most of his days in a tent on a hillside, under austere conditions until the time of his marriage at an advanced age, served by his entourage of pious men. He sought to reach all through his teachings, namely:

(1) The oneness of God is a reality: although people call him by many different names and definitions, He is the One we all call upon at the time of our death, whatever our belief, philosophy or religion.

(2) Man is mortal: nothing we attain in this world will go with us into the next, other than our purity and good deeds.

(3) Man is in his essence a divine spark of light-consciousness; our physical body came from the earth, and to the earth it shall return.

(4) The purpose of our life is the worship of our

Creator and realisation of our divine origin through sainthood or enlightenment. It is beyond no man or woman to do this but self-realization, like any other goal, cannot be attained without correctly guided exertion and practice.

(5) The highest collective goal is the establishment of lasting peace and justice in the world. Creating value in society through friendship, trust, love and forgiveness is the highest form of worship: to be capable of this we need to activate our heart's saintly potential to some degree. Only then does life philosophy become an active reality.

Throughout his lifetime, the arms of Gharib Nawaz were wide open to receive all kinds of people, regardless of race, caste, gender or class. His eyes saw only two kinds of people: those already in the light and those who need pulling up out of the dark. He looked for the good in all people and without judging anyone and gave priority to the most oppressed. It was for that reason he chose the most tyrannical kingdom of India in which to start his mission. In addition to the potential dangers, he had no knowledge of any local languages, as he spoke only Persian and Arabic. Despite all odds, he gained the appellation of "Sultan-ul-Hind" or "Spiritual King of India", which was bestowed on him at Madina.

When Gharib Nawaz felt that his end was near, he called together his disciples and designated successors, passing on all hereditary possessions of

his lineage. His principal successor was Saint Qutubudeen who he asked to remain in Delhi. Second was Saint Sufi Hamiduddin of Nagore. It was Saint Fakhruddin who recorded the life and sayings of his master, and who Gharib Nawaz always referred to as "his pride".

In the month of March in his hundredth year, the Great Saint entered his prayer cell for the last time. He could be heard busy in prayer all night, but by sunrise there was silence. After waiting some time, his followers broke down the door to find that he had breathed his last. Written on his forehead in luminous letters were the words: "Through the power of love and devotion this Saint has attained union with God".

Today the shrine of Gharib Nawaz is by far the most important place of pilgrimage in the Indian sub-continent. It was again Saint Fakhruddeen who stayed until the end of his days by the grave of his master, and his descendants have received and cared for pilgrims ever since. The sacred shrine is visited by thousands of people daily of all religions, the majority of whom are non-Muslims. In fact, the areas today where this and other related shrines are located are the only ones free from the communal disturbances which, lamentably, occur in modern India. A spirit of tolerance and compassion prevail which can only be explained by divine providence.

After Gharib Nawaz, homage is paid by all religious creeds to other major saints of India, which



are all direct successors, generation after generation, of the Great Sufi Saint. Most notably are Saint Qutubuddeen, Saint Sufi Hamiduddeen, Saint Fareeduddeen, Saint Nizamuddeen, Saint Alauddeen Sabir, Saint Nasiruddeen, Saint Sadruddeen Bandanawaz and Saint Kamaluddeen Allamah. No other spiritual lineage has produced such a heritage, which extends right up to the living saint of the twentieth century: Saint Fazlul Mateen Moini Chishti. This phenomenon can be seen neither in India nor any other part of the world.

Those wishing to initiate the path towards sainthood or enlightenment may do so, or those in need of a strong remedy for whatever problem they have will also find satisfaction.

I, Mahdi Hasan Moini Chishti, as a disciple of Saint Moinuddeen can testify to the excellence and universality of this spiritual path which is surprisingly (due to the decline of the Moghul Empire and the post-war Indian decline), largely unknown in the western world. A Sufi devotee connected to this pure lineage will immediately open his heart and mind, learning to overcome any obstacle with help from the "other side." I believe this is the correct direction for human evolution. After all, the world was created to be under our feet, not on our heads as it seems to be nowadays.

By the grace of God, I have had the rare privilege of being trained as the first western Successor (Khalifa), for which there is no precedent. I pray that I might be able to bear the weight of this heavy responsibility, and gain strength as a source of guidance and support for others.

I also pray for the continued purity of motivation behind this spiritual movement as too many of the religions of today have become "businesses". True success in this life means happiness, creativity and the ability to help and support others: that is true humanity. Success in the next means divine union. May we all be truly successful in both worlds. Amin.

#### Sources

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## GOLDEN SAYINGS OF THE KHWAJA

**The following sayings of Hazrat Khwaja Moinuddin Chishti were recorded by his mureeds, notably Hazrat Bakhtiyar Kaki Chishti. Their practical benefits have withstood the test of time and are reproduced below for benefit of the reader:**

- ◇ *The fingers of one who cleans the nails at the time of Wazoo will be rendered immune from the fire of hell.*
- ◇ *It is a part of Sunnah to wash the related organs of the body three times at the time of Wazoo. Deviation from this constitutes a violation.*
- ◇ *A hundred Angels are at the bedside of one who sleeps in a state of purification. If a person is a seer the angels escort him to heaven and cloth him with a new robe whereupon the soul performs a thanks-giving Sajda (Prostration) to God.*
- ◇ *On entering a mosque, place your right foot first, while departing out your left foot first.*
- ◇ *That person is an Aarif who is inspired by a hundred thousand flashes of light from Heaven.*

- ◇ *He is an Aarif whom unseen wisdom enlightens so that he is able to reveal mysteries and solve problems. He is capable of knowing secrets and interpreting them and presenting them to those who are competent to test its genuineness.*
- ◇ *God tests by misfortunes those he loves.*
- ◇ *It is a pious act to look at the Quran, a greater act to recite it for it banishes all vices and grants immunity to the eyes against all mishaps.*
- ◇ *Friendship with hermits attracts blessings from the High.*
- ◇ *The devotional visit to God's Kaaba is a reward. The piety following from the Hajj Pilgrimage itself is over and above devotion and worship for a thousand years.*
- ◇ *Keeping devotion and sincerity which a person can bring to bear upon the performance of Namaaz; the closer is the attainment of the nearness of God.*
- ◇ *To serve and to be devoted to one's Peer is comparable to the devotion to God.*
- ◇ *The best way to avoid Hell is to feed the hungry,*

*give water to the thirsty, provide the needy and be friendly to the miserable.*

- ◇ *The sins committed by a son who kisses the feet of his parents are washed away. The position in life attained by a son is a legacy bestowed on him by his parents.*
- ◇ *Whatever one has received is a reward for his service to others. A lesson imparted by a Peer to his Mureed is to be acted upon thoroughly by the latter.*
- ◇ *The Peer helps to enlighten his disciples as to their virtues and vices.*
- ◇ *Two angels descend from heaven every day. One of them on the Kaaba says that he who does not do his duty to God forfeits his protection and support. While the other angel who stands on the shrine of the Holy Prophet (S.W.) says that those who abandon Sunnah or the tradition of the Holy Prophet (S.W.) would be deprived of his intercession at the time of judgment of God.*
- ◇ *The cardinal virtues of the individual cannot develop in a state of penury especially when he is well fed and another is really hungry. One should be cheerful at the time of sorrow and befriend the enemy.*

- ◇ *By attaining perfection in the observance of Shariat as per Sunnah, one reaches the stages of Tariqat, Maarifat and Haqiqat, leading to Divinity.*
- ◇ *The soul of the person who performs ablution before going to bed always soars high in heaven (Arsh).*
- ◇ *Namaaz is the ladder leading to the nearness of God.*
- ◇ *Namaaz is like an execution of trust to care for humans, it is the destination of the faithful and it is the relationship between the worshipper and the worshiped.*
- ◇ *A person who says his Namaaz is also prayed for by the angels in Heaven.*
- ◇ *Recitation of 'Alhamdo Sharif' is necessary for the fulfilment of one's own needs.*
- ◇ *Prosperity departs from the home of one who tells lies on oath.*
- ◇ *A graveyard is a solemn surrounding, which is to be respected. No worldly thing should be done there.*



- ◇ *In the matter of not performing devotion to God, one is like a person engaged in profession of sinful earning.*
- ◇ *There is no distinction between arif and saalik in the realization of God and self. Both reach the same destination.*
- ◇ *One must think of death that always hovering over oneself, so one must be ready for one's last journey.*
- ◇ *A hermit who is blessed with the love of the God is content with worship and fast and is not frightened by his estate which comprises with the above.*
- ◇ *The worship that pleases the Almighty God is the grant of relief to the humble and the oppressed.*
- ◇ *A hardened sinner is one who commits sin and at the same time believes he is one of the chosen few.*
- ◇ *Charity is the key to attaining goodness.*
- ◇ *A seer is the happiest when he is guided by his love of God, when meditating on His glory and remembering Him he is lulled to sleep.*

- ◇ *A hermit is one who would never disappoint the needy.*
- ◇ *He is a knower of the path of love of God when he gives up attachment to both worlds.*
- ◇ *The best gain of a hermit is his association with other hermits, and his greatest loss is to be away from them.*
- ◇ *Patience is tested through sufferings, sorrow and resignation without the slightest disclosure of pain to others.*
- ◇ *The more one learns about the essence of things the more one wonders.*
- ◇ *Death is a friend to a seer, luxury an enemy and remembrance of God a glory.*
- ◇ *A seer is one who rises early, forgetting the events of the previous night. He is only engrossed in the contemplation of God's glory.*
- ◇ *The best time of a hermit is when all covers are removed from his mind.*



- ◇ *Knowledge and enlightenment are like a wave. The ocean of knowledge is sustained by G o d , enlightenment pertains to man.*
- ◇ *Those having insight into the essence of things are endowed with light and they impart illumination to the whole world.*
- ◇ *Namaaz or prayer is the climax in the process of approach to God for the pious.*
- ◇ *Repentance for evil done has the merit of wiping out the sin. The repentant should turn away from committing the same sin or evil for twenty years and even thereafter with resolute will.*
- ◇ *A sin committed does not harm an individual so much as his contempt for his fellow beings.*
- ◇ *A hermit is one who has no sense of earthly attachment for anything.*
- ◇ *Realization of God dawns on him who is absorbed in God and completely forgets himself.*
- ◇ *A true devotee is strictly obedient to God and is constantly afraid of displeasing him.*
- ◇ *A seer is characteristically silent and meditative.*

- ◇ *It is on a pedestal, on the path leading to the realization of God, that the seeker can witness the panorama of the universe through his two fingers.*
- ◇ *Going physically round the 'Kaaba' is useless unless the mind is the seer of the essence of things.*
- ◇ *A right seer is he, whose craving for the 'Light' is satisfied by divine response in any desired way.*
- ◇ *The superior stage in the pursuit of love of God is the power, which enables a person to transpose the accused himself to the category of a culprit.*
- ◇ *Concentration of inhaling and exhaling one's breath is part of worship (pas-al-anfas).*
- ◇ *The heart of a true devotee of God burns with so great an intensity that whatever passion intrudes upon sanctity is burnt to ashes.*
- ◇ *A river, as it went its course, flows turbulently, with force and noise, but on merging with the sea, it becomes quiet and tranquil. The same is true of the individual, self covering various stages on its journey to meet and merge ultimately in the universal self.*

◇ *A true devotee is gifted with the following attributes:*

a) *River-like charity because his charity knows no bounds and is equal to all.*

b) *Sun-like affection because it spreads like the rays of the sunlight, and*

c) *Earth-like hospitality, because its embrace is open to all alike.*

◇ *To associate with saintly and pious men is more meritorious than doing a good deed.*

